

THE IMPLICATIONS OF PATRIARCHAL CULTURE TOWARD GENDER DISCRIMINATION BEHAVIOR IN *ANNE WITH AN E* MOVIE SERIES

Haifa Rahma*

Universitas Islam Negeri Syarif Hidayatullah Jakarta

*Pos-el korespondensi: haifarahma47@gmail.com

ABSTRAK

This study aims to identify how patriarchal culture influences to the emergence of gender discrimination behavior and to find out the forms of implementation of female characters in their efforts to resist gender discrimination to achieve equality between men and women in the movie series *Anne with an E*. Two types of data were used in this research, primary and secondary data. The primary data source is a serial movie entitled *Anne with an E*. While secondary data sources are supporting references taken from books, journals, and the internet related to the research. The author used a qualitative analysis method and applied Naomi Wolf's theory of liberal feminism to analyze the data. The results of the study concluded that the involvement of patriarchal culture applied in Avonlea society influences the emergence of discriminatory behavior toward female characters in various aspects such as education, employment, marriage and individual autonomy. Moreover, the female characters implemented the feminist movement as a further response to the gender discrimination they experienced by raising awareness through ideology, forming women's empowerment communities, campaigning for freedom of speech and improvisation, evaluating and innovating education, and empowering women to participate in politics.

Keywords: Anne with an E, Liberal Feminism, Gender Discrimination, Patriarchy.

ABSTRACT

*Penelitian ini bertujuan untuk mengidentifikasi bagaimana pengaruh budaya patriarki terhadap timbulnya perilaku diskriminasi gender dan untuk mengetahui bentuk-bentuk implementasi tokoh perempuan dalam upayanya melawan diskriminasi gender untuk mencapai kesetaraan antara laki-laki dan perempuan dalam film serial *Anne with an E*. Terdapat dua jenis data yang digunakan dalam penelitian ini, yaitu data primer dan data sekunder. Sumber data primer adalah film serial yang berjudul *Anne with an E*. Sedangkan sumber data sekunder adalah referensi pendukung yang diambil dari buku, jurnal, dan*

internet yang berkaitan dengan penelitian. Penulis menggunakan metode analisis kualitatif dan menerapkan teori feminisme liberal Naomi Wolf untuk menganalisis data. Hasil penelitian memperoleh kesimpulan bahwa keterlibatan budaya patriarki yang diterapkan di masyarakat Avonlea mempengaruhi munculnya perilaku diskriminatif terhadap tokoh perempuan di berbagai aspek seperti pendidikan, pekerjaan, pernikahan, dan otonomi individu. Disamping itu, para tokoh perempuan melakukan gerakan feminisme sebagai respon lebih lanjut terhadap diskriminasi gender yang mereka alami dengan melakukan penyadaran melalui ideologi, membentuk komunitas pemberdayaan perempuan, mengkampanyekan kebebasan berpendapat dan berimprovisasi, melakukan evaluasi dan inovasi pendidikan, serta memberdayakan perempuan untuk berpartisipasi dalam politik.

Keywords: *Anne with an E, Feminisme Liberal, Diskriminasi Gender, Patriarki.*

A. INTRODUCTION

Gender is a complex concept that encompasses both masculinity and femininity, with masculine traits often characterized as strong and leader-like, and femininity as nurturing and sensitive. However, gender is not just about social sex but also includes attitudes, roles, responsibilities, functions, rights, and behaviors inherent in both genders due to cultural formation (Jane, 2021). Many issues can be studied when comparing men and women. It refers to the social construction that often overemphasizes gender differences, thus affecting their involvement in society. Nevertheless, gender problems can be minimized by creating a respectful, fair, and non-dominant atmosphere in society. However, there are still injustices and discriminatory treatment experienced by women, who are often victims of domination by men. Factors such as perspective, prejudice, and patriarchal culture contribute to unequal behavior towards one gender, particularly women. According to Subhan (2002), gender discrimination is a distinction, denial, and restriction that is emphasized by society under the pretext of gender, leading to a rejection of recognition of involvement and violations of human rights. Therefore, gender equality is a dream for those affected by unfair policies and behaviors.

Socially constructed gender differences initially involve only biological differences, but they form a gender identity based on characteristics and behaviors that shape society's perception of the nature, role, and position between men and women. The division of roles based on gender characteristics often leads to inequality of rights, which is discriminatory. Fakhri (2012) argues that gender differences will not be a problem if there is no element of injustice. However, positioning one gender as the main priority often leads to imbalances and neglect of rights, ultimately leading to discrimination.

Discrimination is the treatment of a majority group that disadvantages minority groups

due to differences in ethnicity, race, religion, gender, and social status. It occurs when a person cannot enjoy human rights or legal rights on the same basis as others due to unjustified differences in policy, law, or treatment. Gender discrimination is prevalent in various aspects of life, including education, religion, politics, economy, social, and culture. Due to this inequality, women often face difficulties in achieving their freedom and welfare. Regarding gender discrimination, patriarchy holds the greatest control in influencing people's perceptions of the priority position of men in all aspects of life. Nash (2009) defines patriarchy as a system of social relations in which there is a gender gap between men and women that has been socially recognized. This culture is passed down from generation to generation, affecting production, reproduction, thoughts, sexuality, and spirituality. The dominant patriarchal system causes a gender gap in social position, as women are shackled by discrimination. The prevailing patriarchal system is the ideology that underlies society's unfair behavior towards one gender. Women lived in a male dominance misogynistic world, lacking economic independence and legal rights.

Over time, as a party that received a lot of unfair treatment, it gave rise to movements in an effort to be free from the confines of patriarchy and gain freedom for rights that were not fulfilled as they should. Feminist instincts lead women to rise from powerlessness to independence. As stated by Hooks (2000), feminism is **a movement** to end sexism, sexist exploitation, and oppression. Sexism is one of the manifestations of gender discrimination behavior in a patriarchal culture. The conceptualization of sexism makes the enforcement of patriarchy seem natural and rational by promoting assumptions, beliefs, theories, stereotypes and cultural narratives emphasizing that men and women are different (Sulatri, 2021).

This research focuses on the gender issue in the 19th century in television series *Anne with An E*, adapted from Lucy Maud Montgomery's novel *Anne of Green Gables*. The series, which consists of three seasons, depicts many social issues such as gender equality, racism, beauty standards, sexual harassment, violence, media censorship, and classism. The series highlights the inequalities faced by women in the 19th century, including lack of freedom of speech and oppressive behavior. Anne stands out as a character who stands out for her enthusiasm and advocacy for equality. The author choose this film as a research material because it supports discussions related to gender issues, especially gender discrimination that occurred in the 19th century and is still relevant today. The series illustrates the problems faced by women and their existence. By using the basic concept of liberal feminism by Naomi Wolf, this research will describe various forms of gender discrimination caused by patriarchal culture and the action of women's efforts for equality in *Anne with an E* movie series. The research aims to educate and raise awareness about gender inequality, kind of social problem that women still face nowadays.

B. LITERATURE REVIEW

1. Previous Research

Previous research is one of the supporting components used as a comparison between this research and previous research with the aim of renewal, as well as showing originality. One of the studies dealing with this research is from Hnatow's (2020) thesis which explores contemporary girlhood through the movie series *Anne with an E*. The study examines the transition of Anne, a 19th-century teenage girl, through her journey to adulthood and the struggles she faces, forming moral values related to gender, race, class, and identity. The research combines feminist media and literature analysis to examine the representation of womanhood in the film. It documents the gender, race, class, and identity representation in Anne and other supporting characters, revealing assumptions about normality, morality, and modernity. The study also explores public perceptions of social issues through feminist media and literature. The depiction of Anne's maturation depends on her negotiation with identity, advocacy, and community.

2. Theoretical Framework

a. Feminist Theory

In research related to gender issues, feminist theory is one of the approach options for analyzing research problems. Feminism is a concept of thought and movement that demands equal rights and justice between women and men in various aspects of life. Feminism also consists of several parts such as social, cultural, political movement, economics, moral theories and philosophies. Rokhmansyah (2016) argues that feminism is a women's movement that demands emancipation or equal rights and justice with men.

Accordingly, feminist theory becomes a tool for women to fight for their rights related to class and race conflict, especially gender conflict, meaning that class conflict and feminism have parallel assumptions, deconstructing the dominant system of injustice as a result of patriarchal society, rejecting history and philosophy as hetero-centric (for others) (Ratna, 2004). In relation to research on gender issues that tend to focus on women's injustice, feminist literary criticism is one of the theories that can guide the critics in revealing aspects of gender inequality experienced by women. According to Sugihastuti (2005), feminist literary criticism is a criticism that views literature with a particular awareness of gender related to culture, literature, and human life. Feminist literary criticism places feminist theory as an ideological foundation.

a) Liberal Feminism by Naomi Wolf

According to Evans (2023), liberal feminism's ideas are based on liberalism, a political philosophy that encourages the development of freedom, particularly in the political and economic spheres. The main ideas of liberalism including individual freedom, democracy, equal opportunities, and equal rights. Liberal feminism supports equality in both public and private spheres, such as family and marriage, promoting self-actualization and freedom of choice in career and household affairs (Maulid, 2022).

Naomi Wolf, who is also part of liberal feminism, conceptualized women's need for power. Talking about power, Wolf (2002) said that women are part of superior beings who should have the same strength and power as other humans. Wolf

emphasized the importance of women overcoming patriarchal oppression, promoting suffrage for equal access to education, political rights, and employment, aligning with liberal feminists' concept of equal civil rights and voting rights for all citizens. Naomi Wolf's power feminism theory aims to eliminate gender discrimination and achieve gender equality over ideology and social practice in society. Thus, Wolf (1997, p. 204) lists several core principles of power feminism including:

- a) Equality of value. Wolf asserts that women have the same value as men. Neither gender is superior or inferior to the other.
- b) Women have the right to self-determination. In this regard, feminism aligns with the humanist movement in achieving social justice.
- c) Experience value. Women's experiences are just as important as men's. No one has the right to trivialize or undervalue someone's experience, whether female or male.
- d) Freedom of speech. Women have the right to speak the truth about their life experiences and opinion without being controlled by others.
- e) Fulfillment of basic needs. Women deserve more of everything they don't have just because they are women: respect from others, self-respect, education, safety, health, representation, and finance.

b. Gender

Gender is a structure of social relations centered on reproduction and a set of practices that bring reproductive differences between bodies into social processes (Connell, 2009). Some people assume that gender is identified with sex, whereas the two words have different meanings even though etymologically they have the same meaning, namely sex. However, the difference in conceptual meaning between the two terms is in the aspect. It can be said that sex refers to identifying the differences between men and women in biological anatomy, while gender refers to a characterization that involves social, cultural, psychological, and

other non-biological aspects (West, C., & Zimmerman, D., 1987).

c. Gender Discrimination

Gender discrimination is one of the problems that often occurs in various fields of social life such as economics, politics, and education. According to Benjamin (2002), gender discrimination is a situation where people are treated unfairly because of their gender. In this case, there is an imbalance in relations between men and women which causes harm to one of the parties. It could be stereotype gaps favoring men over women, sexism, marginalization, and subordination. The

inequality is motivated by ideological factors, structures and socio-cultural systems that cause the formation of gender stereotypes that distinguish space and roles between the two in various fields of life. It can be seen from how the dominance of men's roles in the public sector, such as participating in politics, and supporting education access that can support their future jobs. While women only tend to be involved in the domestic sector.

d. Patriarchy

Gender identity shapes how a person is perceived, particularly women, who face social stigmas due to patriarchy, a social system that prioritizes men as rulers and superiors. This oppressive culture views women as objects of sexuality and domestic workers, leading to stigmas and a perception of women as oppressed. According to Walby (1989), patriarchal culture is a structure consisting of a relatively diverse set of patriarchal practices. They play a significant role in forming gendered subjectivity and in the experienced distinction of genders. In patriarchal culture, men are considered dominant over women in various ways, including authority, social and political participation, et cetera. As stated by Tyson (2006, p. 84), patriarchal cultures have been used successfully to justify inequalities, such as excluding women from equal access to leadership and decision-making in the family and politics.

e. Gender Equality

Gender equality is one of the gender terms that talk about the alignment of gender positions in all aspects of life. The term gender equality is interrelated with the terms discrimination against women. It also refers to the application of social justice in a broader sense. Therefore, the concept of gender equality is actually quite a complex and controversial concept. This is because there are several assumptions related to the concept of gender equality itself. According to Rokhmansyah (2016, p. 16), some of these views define equality as equal rights and obligations, and some interpret it as a concept of equal partnership between men and women. Then, gender equality is also often interpreted as men and women

having the same rights in self-actualization but still having to adjust to their respective natures.

Wolf in (Annatasya, 2021) who looks at this issue sees women as individuals who are no better or no worse than men. And also claiming gender equality because basically women are entitled to it. This statement refers to the manifestation that no party is more special or superior in gender dynamics. So that there is no social jealousy, role standardization, double burden, subordination, marginalization, and violence against both genders do not occur.

The realization of gender equality is indicated by the end of discrimination between men and women. The manifestation of equality can exist of obtaining equal access and opportunities to actualize one's rights and potential to participate in political, legal, economic, educational, social and cultural activities to defense. With adequate capacity building, women can compete and partner in certain fields. So, their abilities can make them more confident to contribute to building society and civilization

f. Women's Empowerment

Despite facing numerous stigmas and traditions that hinder women's ability to contribute to public activities, women gradually make reforms to shift the culture that prevents them from moving. To reach the point of progress, women strive to improvise and renew their mindset to become independent, self-sufficient and qualified individuals. Therefore, various forms of empowerment for women were created to revive them from adversity in terms of education, economy, and the potential for skills and knowledge that can build their self-capacity.

Prijono (1996) suggests that women's empowerment involves increasing awareness and capacity for greater participation, power, and control over decision-making, aiming to create equality between women and men. This process generates a mindset and productivity, allowing women to achieve personal autonomy.

The women's empowerment strategy involves fostering self-awareness and motivation to build self-capacity. Then, it can be manifested by upgrading capabilities through education, skills proficiency, as well as increasing intellectual abilities, leadership, and business skills to foster initiative and independence (Sulistiyani, 2004).

C. RESEARCH METHODOLOGY

This research using qualitative descriptive method to analyze the issue in the movie series. The qualitative method describes the findings in the literature review. This method

also raises facts, circumstances, variables, and phenomena that occurred during the research presents them as they are. As Denzin and Lincoln stated, "Qualitative research may be a multi-method research focus that involves an interpretive, naturalistic approach to the topic (Denzin, 1994). It can be concluded that qualitative research will describe an analysis and description of the issue, along with human interpretation of the phenomenon.

The unit of this research is a movie series entitled *Anne with an E*, which includes dialogue and scenes as data used to analyze the problem. Then, the researcher used observation and documentation techniques to collect the data. Observation techniques will be used to make observations on the dialogue and each scene in the serial *Anne with an E* which shows the

issue of gender discrimination by watching and understanding the film, then capturing the scene or dialogue that relevant to the issue of gender discrimination. While, the documentation technique will be used to explore information in the literature, journals, online media, and the relevant news to be used as research references.

After the data is collected, it is continued by analyzing the data obtained with several procedures. The process involves collecting and classifying data on gender discrimination issues, adjusting and identifying it with supporting literature or theories, discusses data analysis theoretically based on research findings and making conclusions based on the data, ensuring they are unique and comparing them to the research's findings.

D. RESULT AND DISCUSSION

1. The Impact of Patriarchal Culture's Involvement in Gender Discrimination Behavior.

The following is the data obtained regarding how patriarchy has implications for the occurrence of gender-based discriminatory behavior in *Anne with an E* movie series:

a. The Impact of Patriarchy in Education

Education should be an important need for everyone regardless of ethnicity, race or gender. However, societal stereotypes often marginalize women, who are considered to be prepared for domestic work and do not need higher education. As experienced by Anne when she was caught skipping school. Initially, Marilla found out that Anne went to school every day, whereas in fact Anne had been absent for a few days. It was discovered when Diana and Ruby visited to ask how Anne was doing, who had been absent from school for several days. The two friends knew that Anne did not go to school because her classmates constantly bullied her. Therefore, Marilla asked for help from the minister to advise her on her truancy and lying. However, the minister gave a view that seemed to discriminate against women. As the minister said at the meeting:

Datum 2 "If the girl doesn't want to go to school, then she shouldn't go. She should stay home, and learn proper housekeeping until she marries. There's no need for her to bother with an education. Every young woman should learn how to be a good wife."

S1 Eps. 4 [00:18:46 – 00:19:02]

The dialogue above shows how stereotypes control the mind of a person or a certain group of people in seeing things, including gender issues. The patriarchal viewpoint of gender places women in an inferior position. In the dialog, the minister expresses his opinion that Anne did not want to go to school because of the bullying she experienced at school. He does not

blame Anne for deciding not to go to school, because he thinks women are not required to have an education, but are only required to learn how to be a good wife from an early age. Women seem to have been labelled with the term "well, kitchen, bed" where women tend to be emphasized to pursue their role in the domestic field. The culture that has been rooted in people's lives will continue to live and indoctrinate the younger generation to carry out the established customs and norms.

The minister's response explicitly depicts how women are marginalized in education. The influence of inherent stereotypes at the time meant that women did not receive moral support to progress in their lives. Where women find it difficult to develop insightfully and intellectually because of their limited access to claim equal opportunities with men. That is why the impact of patriarchy has caused many disadvantages for women, whether they realize it or not.

b. The Impact of Patriarchy in Marriage

Gender discrimination occurs at both pre- and post-marriage levels, as seen in a series where Prissy negotiates to continue her education after marriage, she promised to balance between her study and her obligation as a housewife. However, Mr. Philips rejects the negotiation. The following datum is presented related to this description:

Datum 8

Prissy : I promise to find a way to balance college and marriage. You won't be neglected.

Mr. Philips : Sweet Prissy. I've been thinking about it these past two months. And after we're married, I'm gonna need your full devotion as my wife. We can't social-climb if you're locked away at school. It's wife duty. Isn't it?

Prissy : *Of course.*

S2 Eps. 8 [00:15:42 – 00:15:46]

In the dialogue, Prissy is seen trying to convince her future husband, Mr. Philips, to allow her to continue her study to college even though she is already married. Prissy promised that she would balance her studies with her duties as a wife serving her husband. However, her efforts to convince Mr. Philips ended up in vain. Mr. Philips still refused Prissy's wish. He only wanted Prissy to focus on serving him and taking care of their household needs later. For him, a married woman's duty is only to serve her husband. Even though their marriage plans have not yet been realized, the man seemed already to have power over his future wife's life. Prissy tries to heed Mr. Philip's decision even though she has to imagine that all her dreams of going to college are on the verge of vanishing. It indicates that a wife may not have personal interests other than with the husband's permission. In this situation, women are not oriented to themselves or all their interests, even roles as women, but rather orient themselves to the roles men want. The statement is contained in Mr. Philips' dialogue which was conveyed to Prissy as follows :

"Sweet Prissy. I've been thinking about it these past two months. And after we're married, I'm gonna need your full devotion as my wife. We can't social-climb if you're locked away at school. It's wife duty. Itsn't it?"

Mr. Philips' response which rejects Prissy's desire to continue her education indicates the limited space for women when they are married, including all interests in their lives due to the dominating male authority in the household. This condition results in limited access for women to develop their knowledge in the academic field. Thus, Prissy limitations in academics will make her difficult to get an established job, then make her financially dependent on her husband in the future. Although in essence, men have the responsibility to provide for their wives, the point of discrimination here is the threat of marginalization motivated by marital status, where opportunities to continue their education are limited due to the demands of their position and role in the household that require them to bury their dreams. Her status as a wife seems to take away her autonomy over herself.

c. The Impact of Patriarchy in Employment

Another thing that women have to accept due to patriarchal culture is limited access to employment. the datum obtained below shows a conservative family policy in determining heirs in an authority. As it is known, conservatism is a cultural, social and political philosophy aimed at promoting and preserving traditional institutions, practices and values. In this case, conservative values refer to a system that tends to prioritize the role of the man

in trusting to manage and lead a family-owned business. It makes the girls' fate marginalized in the employment sphere, thus their potential cannot be channeled. The phenomenon depicts in the scene where Prissy does not get the opportunity to contribute in managing her family's business. The policy enforced by his father is the authority to manage the company, which he would absolutely only pass on to his son, not to his daughter, Prissy, without exception, even though Prissy had proportional potential in that field. The obstacle of this due to the underdeveloped mindset of Prissy's father who resisted modernization, resulting in gender-discriminatory policies based on gender. The following datum is obtained based on the description of the situation:

Datum 11 Prissy : As I was saying, that one contract could stabilize our earnings and protect us in the case of unforeseeable

disaster. Act of god or imprudent successors. Does this all make sense?

Mr. Andrews : Naturally I understand the value of hedging our bets. It's a basic economic principle, darling. But I'm certain Billy won't understand any of it.

Prissy : Father, Billy is why I'm saying this. If you just allowed me to work with him..

Mr. Andrews : A women could never have the authority to represent an enterprise such as ours. I'm sorry, sweetheart.

Mr. Andrews : Someday, Pricilla, you will do your husband proud.

S3 Eps. 7 [00:24:18 – 00:24:29]

The dialog above contains a conversation about Prissy's negotiations asking her father to allow her to cooperate with Billy to manage her family's company. However, the father did not agree because of the principle that he would not give such authority to his daughter, This statement is illustrated in the sentence spoken by Mr. Andrews as Prissy's father:

"A women could never have the authority to represent an enterprise such as ours. I'm sorry, sweetheart."

The sentence clearly describes the attitude gap based on the concept of patriarchy. Consequently, Prissy experiences subordination due to the lack of opportunities for women to get space or position in a job. Meanwhile, Billy gets the opportunity because of his previlage as a man considered more important and reliable than a woman. In addition, Mr. Andrews also said:

"Someday, Pricilla, you will do your husband proud."

Mr. Andrew's statement indicates that he assumes a woman's future is only to be a good wife for her husband and family. A woman would be in a man's charge covering all her needs and wants. That is what her father instilled in Prissy. Mr. Andrews' mindset seemed to break Prissy's hopes of realizing her dreams. Women become marginalized in all public affairs and develop a dependency mentality in women due to the limited space for them to establish an independent personality and achieve personal well-being. The situation experienced by Prissy represents the condition of women that besides having self-capacity, women also need social support such as being allowed to actualize themselves in their fields of interest as a form of justice in the public sphere.

2. Implementation of Female Figures in Fighting Discrimination and Fighting for Equality

a. Struggling in Education

An advancement will not happen if no one pioneers it. Both subjectively and objectively. If someone lives in an era of a lack of knowledge, they will all live in backwardness. Therefore, the importance of scientific development which requires qualified resources in their fields to build a more insightful and prosperous society. The next data comes from the character Mrs. Stacy as a female teacher who succeeded in bringing educational progress to students in Avonlea.

Considering that women at that time were very limited in having a role in society, even though they had good potential and ability to improve society, especially in education. Mrs. Stacy is one proof of this statement. She is a new female teacher at the school, replacing Mr. Philips who moved out of town. Although she initially received a lot of rejection and pessimism from the community towards female teachers, Mrs. Stacy showed that she brought about curriculum advancements that were very beneficial and needed for the students in Avonlea. This was recognized by her students. In fact, when Mrs. Stacy was entangled in a case that caused her to be almost boycotted and expelled from Avonlea because of slander against her, her students tried to defend Mrs. Stacy by showing the appearance of neon lights that were brought one by one around the meeting hall as a result of the learning innovations they got. Furthermore, some of the students, including Anne, expressed their testimony and admiration for Mrs. Stacy. The following dialog illustrate the situation:

Datum 16 Mrs. Stacy :
Dreamers change the world. Curious minds propel us forward. My intention is to build strong students with bright

futures, not just for them, but for everyone. That is why I'm here.

Anne : What you've just witnessed is the effect of Miss Stacy's methods in action. She taught us about electricity, but she also showed us the spirit of enthusiasm and curiosity that we needed to make this happen. Mrs. Stacy is an inspiration. We learned more from her in a week than we learned in a year.

S2 Eps. 10 [00:35:51 – 00:36:47]

The dialog above describes Mrs. Stacy clarifying her misconception. In her delivery, she explains her purpose of teaching, which is to bring about change for the better, especially in the field of science. She did this to open the minds of the Avonlea people that knowledge has a very broad scope and form. As she told the citizens of Avonlea:

"Dreamers change the world. Curious minds propel us forward. My intention is to build strong students with bright futures, not just for them, but for everyone. That is why I'm here."

The quotation above shows Mrs. Stacy's dedication to building intellectually advanced human resources. Thus, the knowledge they acquire can be implemented for welfare that benefits themselves and many people.

Moreover, Anne also testified about how Mrs. Stacy actualized learning innovations according to what her students needed and had never gotten from their previous teachers. With Mrs. Stacy, they are more familiar with scientific insights and technological developments. Mrs. Stacy's encouragement to fight for the future makes the students optimistic and enthusiastic to fight for it. By creating an advanced and qualified generation, Mrs. Stacy has made a real contribution in building society from academic backwardness, which is very useful to face the times. Her dedication in the field of education is an example and proof that women can also be contributors in the development of society, one of which is through education.

b. Struggling for Decision-Making

Women's freedom in determining their life choices both regarding marriage and career is a matter of principle and personal mindset that grows in the environment of each individual. However, some individuals also grow up in an environment where the reality of thinking is less advanced but try to uphold their principles to become independent women. Women who are consistent in their principles and life goals will be motivated to create independent individuals who do not depend on others, including men. Nevertheless, her independent stance does not mean that she does not respect the existence of men in the social and domestic sphere. They are simply trying to realize the rights they should have as human

beings who have autonomy over their own lives. Therefore, Mrs. Josephine, who also supports women's emancipation, gives some advice to Anne on how women should behave to overcome the gaps that have been enveloping women, especially in terms of freedom of choice. Like Marilla, Mrs. Josephine also motivates Anne to have a free life with her choices. In other words, women do not have to put themselves in choices that hinder their desires. As Mrs. Josephine tells Anne in the following dialog:

Datum 19

Anne : Well, I've always wanted to be a bride, but I don't really expect to be a wife. So you see the conundrum?

Mrs. Josephine : I do. I have the following thoughts to offer. First, you can get married anytime in your life, if you choose to do so.

Anne : That's true.

Mrs. Josephine : And two, if you choose a career, you can buy a white dress yourself have it made to order, and wear it whenever you want.

Anne : Why didn't I think of that? I love that idea! I'm going to be my own woman.

Mrs. Josephine : I'm a proponent for making one's own way in the world.

S1 Eps. 6 [00:22:55 – 00:23:12]

The paradigm of feminism that strives for women's independence from inequality of rights and exploitation is a step that is constructed for women to achieve gender justice in the social sphere. Anne, who expressed her assumptions about marriage to Mrs. Josephine, received an opinion which revealed that women can have a career and also marry with the concepts and principles that have been determined by each person. In other words, if women have ambitions to achieve career and financial security, they can realize these things first before they finally decide to marry. Mrs. Josephine proposed an example of the concept to Anne by saying:

"I do. I have the following thoughts to offer. First, you can get married anytime in your life, if you choose to do so."

"And two, if you choose a career, you can buy a white dress yourself have it made to order, and wear it whenever you want."

"I'm a proponent for making one's own way in the world."

Some of the dialogue highlights above are conceptual parables proposed by Mrs.

Josphine that can be actualized for realizing the freedom of rights to create her own way of life. Anne, who is also supported by Mrs. Josephine to have the courage to break the gender construction that silences women's desires and thoughts to become an independent person in any aspect. By achieving independence, women, including Anne, can increase their value to become individuals with power in social life. As in the financial sector, women need to understand that finance is one of the most crucial things in life, so good planning is needed. Achieving personal stability for women is also a form of responsibility towards themselves. Even though after marriage her husband can fulfill her needs, by having financial independence, a woman can still survive if something undesirable happens to herself or her family in the future.

Therefore, the figure of Mrs. Josephine as a supporter of women's independence by forming a feminist mindset and actions that can influence women's fighting spirit to rise from the adversity of gender inequality. as she did to Anne and Diana. Because in essence, women have the right to determine their life choices without being constrained by gender stereotypes that conceptualize women's lives under a patriarchal system.

c. Building the Principles of Equality in Marriage

Equality defines obtaining equal opportunity between men and women in various aspects. Likewise in the realm of the household. Every couple certainly has values that they want to build in their marriage. To make it happen, it is necessary to have a mutual agreement. The times have changed many things, such as a more advanced standard of living in defining the concept of balance between men and women. In this regard, Anne has a view formed from her own thoughts and some advice she received from people who support freedom for women. Anne has a plan that when she gets married, she wants to be an equal partner in living together. Equal means that Anne wants a marriage that gives each other space to express themselves without making either party feel inferior. So that marriage does not become a barrier for each other to develop by mutually supporting and working together in positive terms. She conveyed that opinion to Matthew excitedly. Here is an excerpt from the dialogue illustrating the situation :

Datum 24

Anne : I think I need to re-imagine the whole marriage/wedding thing.

Matthew : How so?

Anne : It isn't about just one brief, shining moment in white, or saying I do. And I'm not gonna give myself over to someone and be a prettyish piece of

property without a voice or ambition. We will be equals and partners, not just husband and wife.

Anne : *And neither one should have to abandon their heart's desire. I've come up with a new name for both parties, together, because I believe that they should be named the same.*

Matthew : *Well.. let's hear it.* *Anne* : *Life mate.*

S2 Eps. 8 [00:32:38 – 00:32:39]

Based on the dialogue listed above, Anne tries to express her opinion about her desire for her future household concept to apply equal rights and roles to live a married life. Living in 19th century era that is still thick with patriarchal culture makes this idea still seem taboo. Given that patriarchal society holds the assumption that women's position is lower than men, so men have the power to dominate. However, Anne tries to express her opinions and ideas to implement a balanced position without ignoring her husband's position as head of the household. The balanced position in question is about how they live married life as partners who work together in household affairs and other productive things. Thus, they can still actualize themselves while carrying out their fundamental roles and obligations as a husband and wife. The opinion was conveyed to Matthew by saying:

"It isn't about just one brief, shining moment in white, or saying I do. And I'm not gonna give myself over to someone and be a prettyish piece of property without a voice or ambition. We will be equals and partners, not just husband and wife."

Anne's idea shows that women do not only have two options in their life, either career or marriage. Anne offers the concept that women can also run both simultaneously. Another aspect initiated by Anne's character is about respecting one another's opinions. So that no party is too dominant in their will, let alone silencing the opinions and aspirations of one party. Each has the right to express their thoughts and feelings as long as it does not cause discrimination. By reviewing what Anne explained about her principles, she seemed to illustrate that marriage is not just about what happens in the moment, but about her life in the long term. Therefore, as a woman, she must also have a strong foundation to be able to stand on her own and not let herself be shackled and only considered as property that has no space other than her domestic role as a housewife. Both husband and wife can be partners to support each other's interests. The concept of women's emancipation in the household is a term that means striving for balanced opportunities in married life.

d. Struggling for Freedom of Speech and Improvisation

After going through several oblique responses and obstacles that are less supportive in voicing freedom of speech, finally, one by one her friends began to realize the intention of the opinion written by Anne in the newspaper. Anne was only defending the unfair treatment of women victims of sexual harassment who were stereotyped as the guilty party because of their gender. As such, they unite their voices to oppose intimidation and silencing of the right to express opinions on anything relevant to society's conditions and aspirations. The following are excerpts of dialogs describing the movement of Anne and her friends:

Datum 26

Anne : *Good morning. What you are about to witness is an organized action.*

Minister : *This is an outrage, that's what it is! How dare you. Marilla* : *They have a right to their say!*

Anne : *We are not here to provoke! We are here to be heard. Even though you tried to silence our voices, well we have a message for you.*

Others : *[holding the board] "FREEDOM OF SPEECH IS A HUMAN RIGHT"*

S3 Eps. 7 [00:39:10 - 00:37:34]

Spearheaded by Anne, friends and locals gathered at the town hall for a rally against the council's policy of limiting opinions and stopping printing facilities for Avonlea residents, especially students. In their action, they presented a propaganda saying, "**FREEDOM OF SPEECH IS A HUMAN RIGHT**". This movement was not solely dedicated to correcting Anne's opinion about the threat to women's autonomy, but also covered all areas related to the silencing of the right to express opinion and improvisation. Anne broke with reforms to speak out loud about human rights while simultaneously opposing the status quo, which unknowingly is one of the factors in enacting discriminatory policies, especially for women.

Various evasions emerged from those who supporting the status quo who do not want change even though the changes they initiate are good for the benefit and justice of society. The rejection can be caused by hegemonic factors that justify one group's control over another. Thus, concerning the patriarchal culture enforced by an individual or group, perpetuating the status quo becomes a concept to maintain favorable conditions to one party, in terms of power, domination of position, and others. Meanwhile, in overcoming these conditions, Anne's actions spearheaded the community to achieve welfare and justice, resulting in

increased public awareness to improvise in changing their perspective, which had been hindered by the backwardness of a system that was difficult to accept a change.

e. Women's Empowerment in Politics

Patriarchal culture places women in an inferior position that makes them subordinated. The dominating system in society makes a policy valid for generations. As in politics and government. The reality of a society shackled by a patriarchal system makes women insulated from participating in the public sphere. It is based on the assumption that women's feminine characteristics make them seen as less competent to occupy parliamentary or other leadership structures that are considered to require a professional, wise and rational attitude in carrying out their duties. Apart from that, in this series, Mrs. Rachel is the only woman serving in the cabinet of the council community in Avonlea. She initiated three women to enter the government. It was motivated by Rachel's threat to the other councilors who were involved in the case of intentional school arson. And Rachel took advantage of the situation to advance women's resources in the government sector. As illustrated in the dialog below:

Datum 28

Rachel : As pillars of the community, your reputations are at risk of being tarnished either way. I have a proposal. I won't talk, or ask you step down, if we add three women to the board.

Rachel : A gender balance and this all goes away. All in favour? Others [the councils] : [raise hands].

S3 Eps. 8 [00:38:00 – 00:38:05]

Instead of reporting the male councilors involved in the school arson action, it became an opportunity for Mrs. Rachel to change the system and order of government by entering three new female members. The Council was forced to agree because of the risk they would have to take if they refused. Mrs. Rachel's act of contributing female figures to the governance structure is an attempt to break the backward thinking about the limited role of women in the public sphere. Therefore, they can show their potential and competent performance in their field. Increasing women's participation in public institutions is also useful to support the accommodation of women's interests in a case and decision-making. It is a path to equality through involvement in addressing political issues and processes. In this way, Mrs. Rachel implemented gender equality in the political sphere, which was still taboo at the time.

E. CONCLUSION

Patriarchal culture significantly influences gender discrimination experienced by female characters in *Avonlea*. This includes stereotype gaps favoring men over women, sexism, marginalization, and subordination. The film portrays these discriminatory behaviors through scenes and dialogue, highlighting the relevance of these experiences to real-life women today, such in social, education, employment, politic, and domestic sphere. Although progress has been made in education and employment, contradictions persist. The feminist movement aims to achieve equal rights and increase women's resources for participation in the public sphere. The implementation of feminism is implicitly represented by female characters who experienced gender discrimination, reflecting the rights and desires previously ignored.

REFERENCES

- Annatasya, B. F. (2021). Resistensi Perempuan dalam Film *Nur Eine Frau* karya Sherry Hormann: Kajian Feminisme Kekuatan Naomi Wolf. *E-Journal Identitaet*, 10(2), 2. doi:<https://doi.org/10.26740/ide.v10n2.p118-128>
- Beckett, M. W. (Director). (2017-2019). *Anne with an E* [Motion Picture].
- Benjamin, B., & Phillips, C. (2002). *Racism, Crime and Justice*. Pearson Longman. Connell, R. (2009). *Gender: Short Introduction*. Polity Press.
- Denzin, N. K. (1994). *Handbook of Qualitative Research*. SAGE Publications.
- Evans, O. G. (2023, April 20). *Liberal Feminism*. Retrieved from [simplysociology.com: https://simplysociology.com/liberal-feminism.html](https://simplysociology.com/liberal-feminism.html)
- Fakih, M. (2012). *Analisis Gender dan Transformasi Sosial*. Pustaka Pelajar. Hooks, B. (2000). *Feminism is for Everybody: Passionate Politics*. South End Press.
- Jane, M. R. (2021). Representasi Kesetaraan Gender pada Film Live-Action "Mulan" Produksi Disney. *Jurnal Ilmu Komunikasi*, 65.
- Maulid, P. (2022). Analisis Feminisme Liberal terhadap Konsep Pendidikan Perempuan. *Jurnal Riset Agama*, 607.

doi:<https://doi.org/10.15575/jra.v2i2.17534>

Nash, C. (2009). *International Encyclopedia of Human Geography: Patriarchy*.

Elsevier Science.

Prijono, O. S. (1996). *Pemberdayaan Konsep, Kebijakan dan Implementasi*. Centre for Strategic and International Studies (CSIS).

Ratna, N. K. (2004). *Teori, Metode, dan Teknik Penelitian Sastra*. Pustaka Pelajar.

Rokhmansyah, A. (2016). *Pengantar Gender dan Feminisme (Pemahaman Awal kritik Sastra Feminisme)*. Penerbit Garudhawaca.

Subhan, Z. (2002). *Rekonstruksi Pemahaman Jender dalam Islam*. El-Kahfi. Sugihastuti, & Suharto. (2005). *Kritik Sastra Feminis: Teori dan Aplikasinya*.

Pustaka Pelajar.

Sulatri, N. L. (2021). Ujaran Seksisme Yoshiro Mori: Persoalan Stereotip Gender Pada Olimpiade Tokyo. *Kiryoku: Jurnal Studi Kejepangan*, 266. doi:<https://doi.org/10.14710/kiryoku.v5i2.265-271>

Sulistiyani, A. T. (2004). *Kemitraan dan Model-Model Pemberdayaan*. Graha Ilmu. Tyson, L. (2006). *Critical Theory Today: Feminist Criticism*. Routledge.

Walby, S. (1989). Theorising Patriarchy. *Sociology*, 23(2), 227.

West, C., & Zimmerman, D. (1987). Doing Gender. *Gender and Society*. Wolf, N. (1997). *Geger Gender*. Pustaka Semesta Press.

Wolf, N. (2002). *The Beauty Myth: How Images of Beauty Are Used Against Women*. HarperCollins.